

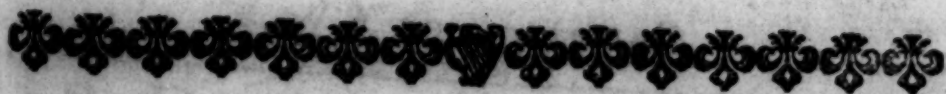
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4.



Mr. *Lewis's*
ELECTION SERMON

May 25. 1748.



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Mr. Lewis's
ELECTION SERMON



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*Good Rulers the FATHERS of their People, And
the Marks of Honour due to them :*

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S E R M O N

Preach'd at

B O S T O N :

In the AUDIENCE of

HIS EXCELLENCY

WILLIAM SHIRLEY, Esq;

GOVERNOUR;

The Honourable

HIS MAJESTY'S COUNCIL,

And House of

REPRESENTATIVES,

Of the Province of the

Massachusetts-Bay in NEW-ENGLAND :

On the DAY of Electing

HIS MAJESTY'S COUNCIL,

MAY 25. 1748.

By DANIEL LEWIS, A. M. *k*

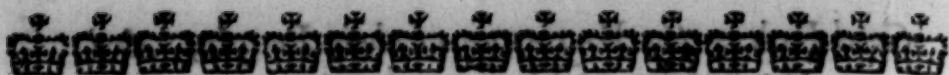
Pastor of the Church in *Pembroke*.

Job 29. 14. *I put on RIGHTEOUSNESS, and it cloathed me, my
Judgment was as a Robe and a Diadem.*

Isaiah 49. 23. *Kings shall be thy nursing Fathers.----*

Mat. 1. 6. *A Son honoureth his Father, &c.*

BOSTON: Printed by *John Draper*, Printer to His Excellency
the GOVERNOUR and COUNCIL, for *Daniel Gookin* in
Marlborough Street, over against the South Meeting-House.



In Council, May 26. 1748.

ORDERED,

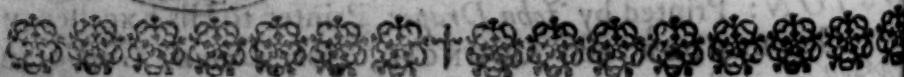
THAT *John Cushing* and *John Otis*, Esqrs. give the Thanks of this Board to the Rev'd Mr. *Daniel Lewis*, for his Sermon preached Yesterday before the General Court, being the Anniversary for the Election of Councillors ; and desire a Copy thereof for the Press.

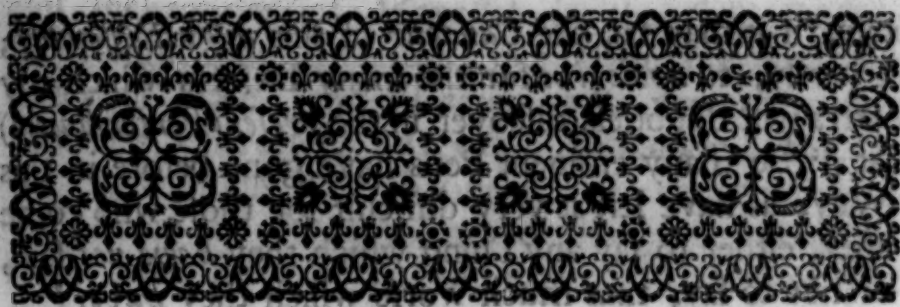
W. Shirley.

Copy examin'd,



per *J. Willard*, Secr





A N

ELECTION SERMON.



ISAI AH XXII. 21.

And I will clothe him with thy Robe, and strengthen him with thy Girdle; and I will commit thy Government into his Hand, and he shall be a FATHER to the Inhabitants of Jerusalem, and to the House of Judah.

Need not tell any here the *Occasion* of this Anniversary Solemnity; It being too well known already to make this necessary; but shall chuse rather, in the Words of *another*, spoken, not upon the same, yet on an high and great Occasion, ^a to say, (partly in order to

^a Vid. Atterbury's Ser. before the President and Governours of the Hospitals, &c.

obtain

obtain, if it may be, the *Candour* of this *august Assembly*; and partly, to *apologize* for the many Defects which my *Hearers* will doubtless discover in the *present Performance*) That “ So many eminent Pens have gone before in this “ Way, as have left it very difficult for those who come “ after, either to say any Thing which they *have not* said, “ or not to say, that much worse which they *have*. ”

Upon being informed, that our *Honourable Rulers* (sure I am, very unexpected to me) had *Ordered* I should Preach before Them on *this* solemn Occasion, my Thoughts fixed upon the *Words* read ; which, if God shall please to afford his gracious Assistance, may be profitably handled, and appear to be a *Word in Season*.

In order to the clearer Understanding of *them*, it will be requisite to look back to the 15th Verse of the Chapter, where, and in the Verses following, the Prophet is directed to go and deliver a sad Message to *Shebna*, to tell him, that though he made *Preparation* for a pompous Sepulture in the Place where he then was, he should *surely* be *violently tossed like a Ball into a large Country*, and *there die*, and be succeeded in his Office by one better than he, meaning *Eliakim*. As to *Shebna* and *Eliakim* “ Both of them “ had been Ministers of State under King *Hezekiah*, “ *Shebna* having been his Scribe or Secretary, and “ *Eliakim* the Master of his Household. And their “ History (says a learned Man ^b) as far as may be “ collected from the Words of the Prophet, ap- “ pears to be thus. *Shebna* being a very wicked “ Man was a fit Person to serve the Lusts and

^b *Prideaux's Connection, &c.* Vol. I. P. 45.

“ evil Inclinations of *Manasseh* in the first Part of
 “ his Reign, and therefore was made his first Mi-
 “ nister of State ; and *Eliakim*, who was of a quite
 “ contrary Character, was quite laid aside. But on
 “ the Revolution that happened on the coming of
 “ the Army of the *Assyrians*, *Shebna* was taken Pri-
 “ soner with his Master, and carried to *Babylon*, and
 “ there detained in Captivity to his Death. And
 “ therefore *Manasseh* on his Repentance and return
 “ to *Jerusalem*, having resolved on other Measures,
 “ called for *Eliakim*, and put the Management of all
 “ his Affairs into his Hands, who being a Person of
 “ great Wisdom, Justice and Piety soon re-established
 “ them upon the same Foot as they had been in
 “ the Days of *Hezekiah*, and so preserved them in
 “ Peace and Prosperity all his Time, to the great
 “ Honour of the King, and the Good of all his
 “ People, and therefore he hath the Character given
 “ him of being a *Father to the Inhabitants of Je-*
 “ *rusalem, and to the House of Judah.*” Thus he.

The *Robe* and *Girdle* mentioned in the Text, are
 Ensigns of *Authority*. The Former very peculiar to
 Princes and *Magistrates*, hence it is said concerning
 the King of *Israel*, and *Jehosaphat* the King of *Ju-*
dah, that they sat each on his Throne, having put
 on their *Robes*.^c — *Purple* was anciently the Colour
 of the Garment or Robe worn by the Chief Ruler
 among the *Romans* : So that to send any one the
 purple was in Effect to declare him *Emperour*.^d
 The Latter, viz. the *Girdle*, is likewise a Mark of
 distinction ; the Word signifies *Strength*^e, as well as

^c 1 Kings 22. 10. ^d *Due. Hist.* Vol. II. P. 76.

^e *Caryl.*

a Girdle, because a Girdle causeth Strength. A good Ruler is the *Strength*, the *Girdle* of his People. For by his wise and just Administration, an enfeebled State will be cherished and invigorated, confirmed and united, as a *Girdle* or *Belt* doth bind and strengthen the Loins of him that wears it.

It follows,

And I will commit thy Government into his Hand. Civil Government is not an *accidental* Thing, which Men have hit upon by Chance, but is of Divine Institution; *By Me Kings reign. The Powers that be, are ordained of God,* says the Apostle ¹. And this *Ordination* is so necessary that Public Communities cannot subsist without it. *Anarchy* unavoidably tends to Confusion and Ruin. When *there was no King in Israel*, 'tis said *every Man did that which was right in his own Eyes* ². And when this comes to be the Case, a worse State of Things can hardly be imagined.

Whereas, When the *Civil Magistrate* is to those under his Inspection, what *Eliakim* is told here in the Text, he should be *to the Inhabitants of Jerusalem, and to the House of Judah*, viz. A FATHER, there will be more than a feint Image of the happy Times that were in *Solomon's* Reign, when it is said, *Judah and Israel dwell safely, every Man under his Vine, and under his Fig-Tree.* The Appellation here fixed upon *Eliakim* is a "fit Title for a good Governour." ³ And therefore you may be sure, that in the Progress of this Discourse I shall not forget it.

¹ Prov. 8. 15. ² Rom. 13. 1. ³ Judges 17. 6.

⁴ 1 Kings 4. 25. ⁵ Eng. Annot. in loc.

What has been said upon the Words under Consideration, opens the Way for these Two Observations, which I shall offer from them,

Obs. I. That *there are outward Marks of Distinction and Honour, and Ensigns of Authority, which especially belong to the Civil Magistrate.*

Obs. II. That *Good Rulers are, and should be FATHERS to their People.*

I shall handle both these Points with as much Brevity as I can conveniently; supposing that the *Elections* to be made this Day of His MAJESTY'S COUNCIL, will not admit of a *long Discourse* from the Pulpit. The

Ist Obs. is this, That *there are outward Marks of Distinction and Honour, and Ensigns of Authority which especially belong to the Civil Magistrate.*

Notice is here taken of the *Robe, Girdle, or Belt*, and elsewhere ¹ of the *Diadem*; all which, as also *Crowns, Scepters, Gold Chains, &c.* are Emblems of *Honour and Authority*; and therefore *Princes and Potentates*, have by the unanimous Vote of Mankind, had these Marks of Respect conferred upon them. All Ages have been content, that those who *govern* them should be distinguished from the *Vulgar*, and make a more splendid Appearance upon all Occasions than a *Peasant*. And if they do not, they are apt to be look'd upon with Contempt. "History (says one ^m) makes report of "a very famous *King*, who coming to *Egypt*, a mighty "Concourse of People flocked from all Parts to see

¹ Job 29. 14. ^m Caryl. B " him

“ him, but when they found him without any State,
 “ an old Man in a mean Habit, they went away Laugh-
 “ ing, none regarding him.”

But not to enlarge here; I shall proceed to offer a few *Reasons*, why those who are advanced to Places of Power (as Civil Rulers are) should be *distinguished* from others, by *external Marks of Grandeur*. And they are these that follow,

1. *To be a Motive to Rulers to excite them to Vigilance and Care for the Good and Welfare of those, on whose Account they have a just Title to those Ensigns of Authority.* A Ruler is not prefer'd to that Dignity only to give him *Liesure* to be slothful and indolent, but in order to inspire him with Resolutions of acting in his exalted Station agreeable to it: So that the Honours done to him ought, and should be so many *Monitors* to him, to lay out himself with so much the greater Diligence and Fidelity in serving the *Publick*.

I believe the high Dignity *Joseph* was raised to in *Egypt*, was a considerable *Incentive* to him to be very active in promoting the Welfare of that Kingdom. For after the Account that is given of the Marks of Respect *Pharaoh* put upon him, by placing him next to himself in Authority, and giving him his *Ring* from off his Finger, clothing him with *fine Linnen*, and putting a *gold Chain* about his Neck; I say, after all this, it is said, that *Joseph went out over all the Land of Egypt*ⁿ. He forthwith applied himself to the Duties belonging to his Station, and did not content himself at Home in the enjoyment of the Honours conferred upon him, but by

ⁿ *Gen.* 41, 41, 42, 43, 46.

his Diligence and Activity in his Office, let the King who had thus advanced him see, that his Favours were not misplac'd.

Indeed, Civil Rulers have much better, stronger and higher Motives to be public *Benefactors* than any *External Honours*, that are done them, can be; such as their being in a Capacity more *extensively* to serve their *Generation*, than those who move in a lower Sphere; and the high *Reward* that shall be given them in Heaven, if they do it *religiously*. But still *outward Marks* of Respect and Honour have their use and influence to this Purpose.

2. The publick Honours paid to Civil Rulers are partly designed for the *Safeguard* and *Security* of their *Persons*. If Rulers behave in their Office suitable to the Dignity of it, and discharge with a laudable Fidelity the Trust reposed in them, the *State* ought to be more than a little concerned to preserve and protect them. Men in high Stations are sometimes exposed to the Rage of unthinking People, and malign'd by envenom'd Tongues, while at the same Time they are endeavouring faithfully to serve the Public; *Is it a small Thing that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in this Wilderness, except thou make thy self altogether a Prince over us? — Wilt thou put out the Eyes of these Men? We will not come up,* is Language that the meekest Man on Earth, and one of the best Rulers, was treated with, by an obliged, tho' ungrateful People. And it were well, if nothing of this Spirit were now to be found in the World, The Civil Ruler being "the *Guardian*

^c Numb. 16. 13, 14.

“ of the publick Quiet ; appointed to restrain Violence,
 “ ---- and to preserve that Order and Peace which
 “ preserves the World : It is apparent, on these, and
 “ many other Accounts, what Hazards a good Ma-
 “ gistrate runs ; and therefore the Retinue of State
 “ which belongs to him, is such as may, at the same
 “ Time, be his Ornament and Defence. ”

3. and *Lastly*, External Marks of Honour are likewise appropriated to Rulers, in order to promote in those under their Authority a proper Esteem and Regard for them. Not that it is to be supposed any are so weak as to be influenced to behave dutifully towards Rulers, and treat them with Reverence merely on the Account of the outward Splendor, annexed to their Office, but that *this* may be some Inducement to People to shew them that Respect and pay that Deference to them which is justly due to their Character.

None then should envy the civil Ruler those Marks of Honour which the Oracles of God entitle him to, and the Wisdom of Nations hath thought it proper he should enjoy : Since such valuable Ends as we have heard may be served hereby.

I now proceed to the

II. Obf. That *Good Rulers are, and should be FATHERS to their People.*

’Twas my Purpose chiefly to have insisted upon *this*, but the Time, I perceive, will not admit of much Enlargement here ; and therefore shall content myself as briefly as I can,

1. To

1. To shew, *Wherein* Civil Rulers should be FATHERS to their People. And,

2. What *Obligation* they are under to be so.

1. I am to shew, *Wherein* Civil Rulers should be FATHERS to their People.

This is an Appellation given in the Scripture to Persons cloathed with Publick Authority. Hence KINGS are called *nursing Fathers* ; and Naaman's Servant address'd him in the same Stile of Respect and Reverence, who *was a great Man with his Master* (the King of Syria) *and Honourable,*^p *My Father, if the Prophet had had thee do some great Thing, &c.* And 'tis related of *Augustus* (who perhaps was one of the best and wisest of all the Roman Emperors, before the *Christian Religion* was publickly countenanced in *that State,*) that when " the People offer'd him the Title of *Lord,* he refused it, and thought the Title of *Pater Patriæ* " more honourable " ^q, as indeed it was.

Now there are several Ways wherein *Civil Rulers,* (who are *Political Fathers*) may, and should manifest their *paternal* Regards to those who are under their Authority,

1. By their *Love* to them. The Love of *natural* Parents to their *Children* is exceeding great: *Can a Woman forget her sucking Child* ? Intimating that

^p 2 Kings 5. 1. 13. ^q *Duëter. Hist.* Vol. II. P. 3. 4.

^r *Isai.* 49. 15.

it is a very unlikely Thing, and next to an Impossibility. *David* wish'd he might have died instead of his Son *Atsolom*; *Would God*, says he, *I had died for thee* *.

And shall no Footsteps of *paternal Affection* be found in those who are *political Fathers*? Since *both* are stiled *Fathers*, may it not be justly expected, that there should be something *similar* in them? Certainly, *civil Rulers* may be look'd upon rather as *Tyrants* than *FATHERS*, if they be not cordial *Lovers* of those whom they rule over: *God be gracious to thee my Son*, said *Joseph* to his Brother *Benjamin* †. Which, perhaps, was spoken rather “as *Superiours* were wont to do to those below them” †, than because he was his near Relation; tho' it may include *both*. If the *former* be only meant, then it shews the great Regard, Love and Affection, *civil Rulers* ought to have for those who are Subject to their Authority.

The Truth is, if *political Fathers* have no real *Affection* for their People, 'tis not probable that there will be any *mutual Confidence* between them. They will always be *jealous* one of the other; and the *One* will be apt to *rule as Tyrants*, and the *Other* to *obey as Slaves*; because they cannot help it.

So that it is necessary, in order to answer the Ends of *civil Government*, that *Rulers* should behave towards their *People*, with the *Tenderness* and *Affection* of *FATHERS*. So did *Nebemiah*, *David*, and *Jehoshaphat*, and divers others in the *first Chair of Government*, which are found on Scripture Record.

* 2 Sam. 18. 33. † Gen. 43. 29. † Patrick in Loc
And

And in *the same Way*, it is *still* the Wisdom and Duty of *civil Fathers* to conduct themselves towards their *People*: And if they do so indeed, doubtless they will find their Account in it, sooner or later.

2. Civil Rulers should shew themselves *Fathers* to their *People*, by *protecting* them to the utmost of their Power. This they should do both in Times of *War* and *Peace*.

(1) In a Time of *War*. "In such a World as this is, there is no living without War"; tho' the Consequents of it are commonly very dreadful; *every Battle of the Warriour being with confused Noise, and Garments rolled in Blood*."

Therefore *civil Rulers* (as *Fathers* of their *People*) should do all they can, to *preserve* them from so great a Calamity; as *natural Parents*, we may well suppose, would, to save their *Children* from Destruction. Hence 'tis their Duty to make *seasonable* Provision for their Safety; and this they may do, not only by using all proper Means to preserve them from the Miseries of War; but likewise by making, in Times of Peace, suitable *Preparation* for their *Defence*, in Case a War should happen. 'Twas prudent Advice King *Asa* gave his People, and well becoming a *Father* of his Country, *Let us build these Cities, and make about them Walls, and Towers, Gates and Bars, while the Land is yet before us—*^x.

(2) *Political Fathers* should be careful to promote the outward Prosperity of their *People* in Times of *Peace*.

^w Isa. 9, 5. ^x 2 Chron. 14. 7.

How much of the Spirit of a true *Patriot* breathed forth in these Words, which proceeded from royal Lips; and how much of the *Tenderness* and *Affection* of a *Father* did they discover towards his People? *And David spake unto the Lord, when he saw the Angel that smote the People, and said, Lo, I have sinned, and I have done wickedly, but these Sheep, what have they done? Let thine Hand, I pray thee, be against me, and against my Father's House.* As a tender *Parent* will hazard his own Life to save his *Child's*, so this good King had the *Welfare* of his *Subjects* so much at Heart, that he was even willing to redeem *their* Lives with the Loss of *his own*: *These Sheep, what have they done? Let thine Hand, I pray thee, be against me.*

Civil Fathers, it may be, never act more becoming their Character, than when they manifest a true Concern for their People's *Prosperity*, and how they may most effectually promote it.

And here allow me to say, that a necessary Step to this Purpose, is to provide good *Laws*, and to take due Care that they be *well executed*; Laws that encourage *Industry*, and are designedly calculated to put Marks of *Disgrace* upon the *Idle* and *Lazy*; that Children born of *needy* Parents, be put out to Trades, and brought up in honest *Callings*: Hereby the Publick, in all Probability, will, not only be eased of a *Bill of Charge*, but reap the *Benefit* of their diligent Labours. *That good Order*, and *seasonable Hours* be kept in Houses of *publick Entertainment*; and *Intemperance* (the growing *Iniquity* of the present Age) be suppressed, if possible. *Especially*, that the *LORD'S-DAY* be religiously observed, and kept

as a Day of *holy Rest*. In a Word, *That ALL Immoralities*, of what Kind soever be discountenanced and punished.

And while I am speaking of these Things, I cannot pass over in Silence, the late excellent ACT made concerning *profane Cursing and Swearing*; for which, I doubt not, all good Men are very *thankful*, and *bless* God, that he was pleased to put it into the Hearts of our *honourable Rulers* to make such a noble and heroic STAND against so *prevailing* an Iniquity.

And to encourage (if need be) our *civil Fathers* in their *future Endeavours* to reform the *Lives and Manners* of this People; I would further say, that the ACT referred to, hath been thought (by those who are most likely to know) to have given a considerable *Check* to that *bold Transgression*. It were to be wish'd, that something like it *had* been also, or *may be invented*, more effectually to suppress *Drunkennes*; a Sin which threatens Ruin to this Land.

3. Civil Rulers, as *Fathers* of their People, should use much *Prudence* in exercising their Authority. It is said, concerning *David*, that *he behaved himself wisely—and he was acceptable in the Sight of all the People, and also in the Sight of Saul's Servants*. The whole Court, it seems, admired him for his discreet Conduct: And in such a Society, to behave so as to be universally applauded, is no common Thing.

For Want of *prudent Management*, *Rehoboam* lost the greater Part of his Subjects. Had he given them good

Words, and followed the sage Advice offered him by his grave Counsellors, the unhappy Separation that ensued, might (humanely speaking) have been prevented.

But his Conduct was such, even when his *all*, in a Manner (as to his Regal Authority) lay at Stake, that the worst of his Enemies could not wish him to act more foolishly than he did.

It was said by the old Men, who had been of his Father's Council, *If thou wilt be a Servant unto this People this Day, and speak good Words to them, then they will be thy Servants forever*². But he had not the Wisdom to take their Advice, and thereupon great Confusion followed. See here, *How requisite Prudence, and wise Conduct is in Civil Rulers.*

4. and Lastly, Civil Rulers should manifest their *Paternal Care* of their People, by setting before them a *good Example*.

'Tis not easy to imagine what a mighty Influence a pious Ruler's Example is apt to have upon those who are under his Authority. Children, we see, have a strong Propensity to approve and practice what is done by their Parents: And the Case is much the same with Respect to *Civil Fathers*; THE EXAMPLE OF THE KING being a Maxim that most seem willing to conform unto.

Therefore it must needs have a great Tendency to promote the best Interests of a People when their *political Fathers* are Persons of eminent Piety, and bright Examples of *pure and undefiled Religion*.

² 1 Kings 12. 7.

The Prophet *Elisha* would have had no Regard to the distressed Host of *Israel*, and those that were with them, had it not been for the Respect he bore to King *Jehosaphat* on the account of his great *Piety*; And *Elisha* said unto the King of *Israel*, *What have I to do with thee?* — Surely were it not that I regard the Presence of *Jehosaphat*, the King of *Judah*, I WOULD NOT LOOK TOWARD THEE, NOR SEE THEE ^a.

If a People see their Rulers to be loose or profane, they will either despise them, or be too ready to imitate their bad Example; and thus their *Leaders* will cause them to err ^b.

Having shewed in a few Particulars, Wherein Civil Rulers should be FATHERS to their People: I come in the

II Place, as was proposed, to mention the *Obligations* they are under to be so.

And I shall Name only Two at present,

1. The great *Trust* committed to Civil Rulers ought to be a strong Inducement to them to exert their Authority, in all proper Ways, for the Good of their People, and to carry as *Fathers* to them.

Natural Fathers look upon their *Off-spring* to be an important Charge (as indeed it is) and therefore are willing to run all Hazards to preserve them, and to promote their Welfare.

And the like Concern (in some Degree) ought Civil Fathers to have for their People.

^a 2 Kings 3. 13, 14.

^b Isai. 9. 16.

Thus they should carefully consult their Interest in all Respects; advise them in the best Manner they can, and upon all difficult Emergencies appear in the Gap for their Relief. Hear how *Job* (who doubtless had been a Man in Authority) speaks concerning himself, *I delivered (says he) the Poor that cried, the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish came upon me; and I caused the Widows Heart to sing for Joy. I was Eyes to the Blind, and Feet was I to the Lame: I was a Father to the Poor, and the Cause which I knew not, I searched out: And I brake the Jaws of the Wicked, and plucked the Spoil out of his Teeth* ^c.

Thus to do is the surest Course Civil Rulers can take to secure to themselves the amiable Character of true *Patriots*. And indeed for this very End and Purpose were they appointed, and not to lord it over their *Inferiours*.

And upon the Account of the great *Trust* reposed in *Political Fathers*, and the heavy Burden they sustain, those who are subject to their Government, ought to look on themselves as bound in Duty and Conscience to pray earnestly to God for them ^d: “As for his Direction
“and Assistance, in the Discharge of their high Office,
“so likewise for his powerful Grace to preserve them
“from Sin and Evil, in the midst of those manifold
“Temptations to which they are continually exposed,
“in Appearance much beyond other Men, from the
“Heighth of that Condition, and the Extent of their
“Power, — and from the officious Servility of *Parasites*
“and *Flatterers*, who sooth them in their Faults, and

^c Job 29. 12, — 17. ^d 1 Tim. 2. 1, 2.

“humour

“ humour them in their Passions, and comply with their
 “ corrupt and vicious Inclinations, and are always ready
 “ at hand, and forward Instruments to execute their
 “ Commands, and to serve their Lusts and Vices.”

2. If Rulers do not behave as *Fathers* towards their *People*, there is *Danger* of their *losing the Honour, Esteem and Reverence*, which otherwise they might justly expect to receive from them. The *Subject's Love* is the *Prince's* strongest Cittadel. If Rulers are tyrannical and cruel in their Government, they must look for no *cheerful*, but only a *forc'd* Submission to be paid them. If those under Authority perceive their Rulers have no *paternal* Concern for them, they will be apt to have but little Affection for their *Civil Fathers*; which must needs be productive of great Confusion and Disorder in the Body Politic: *One* will be jealous of the *other*; and when *Power* is visibly abused *Submission* will be found an hard Task.

That Parent who governs his Children with a prudent Lenity or Gentleness, and appears to be deeply concerned for their Welfare on all Accounts, takes the surest Course to entitle himself to their sincere Respect, and to be truly honoured by them. Whereas he that is rigorous and always treats them in a churlish imperious Manner, is only *slavishly feared*, but not *cordially loved*.

And the Case is much the same as to *Political Fathers*: If by *them* the *People* enjoy great *Quietness*, and very *worthy Deeds* are done unto them, by their *Providence*, they probably will *accept of it always*, with all *Thankfulness*. Sure I am, they would be liable to severe Cen-

tures if they did not. But if nothing but Frowns and Rebukes, haughty and imperious Carriage be to be expected, no wonder if such Rulers soon lose the Hearts of their People. But *Beloved, I hope better Things of you, our Civil Fathers, though I thus speak.*

But there is one Thing that I must by no Means omit the mentioning of, and that is, to recommend a PUBLICK SPIRIT, which is so much wanting in *this Land*; and which is equally necessary to be found not only in Rulers, but the People also, in order to our becoming a prosperous and flourishing State. A learned Man, whose Words I have had Occasion to cite before, says, “ ’Twas the Temper of the *Romans* to do and “ receive all they could for the Interest of the Common- “ Wealth, without taking or reserving any Thing to “ themselves, but the Honour of serving it to the ut- “ most of their Power; and as long as this Temper “ lasted, they prospered in all their Undertakings; but “ afterwards, when this *Public Spirit* became turned all “ into *Self-Interest*, and none served the Public but to “ serve *themselves*, by plundering it, every Thing then “ went backward with them as fast as it had gone for- “ ward with them before, till they were soon after swal- “ lowed up, first in Tyranny, and afterwards in Ruin. ”
Thus he.

And elsewhere¹ the same Person says, “ And so it “ must happen with all other States and Kingdoms, “ when the Public Interest is sacrificed to that of private “ Men, and the Offices and Employments of the State “ are desired only to gratify the Ambition, and glut the “ Avarice of them that can get into them. ”

¹ *Prideaux's Connect.* Vol. III. P. 425. ² P. 90.

If this be thought an Excursion, I hope it may prove no unuseful one, and so I leave it without further enlarging upon it.

Thus I have done with the *Observations* raised from the Text, and shall now proceed to the

APPLICATION.

In which 'tis my Purpose to be very brief.

USE I. Hence how great a *Mercy* ought a People to account it, when God gives such to rule over them who are concerned to promote their best Interests, and desirous to shew them all the Affection and Tenderness of kind Fathers. And such a Mercy our Nation and Land enjoy in his present MAJESTY, our *Rightful and most Gracious Sovereign King GEORGE II.* who, we trust, esteems it a greater Honour to be the Common Father of his Loyal Subjects, than to wear the Imperial Crown of *Great-Britain*.

And such, we hope, His *Excellency* our Commander in Chief, and all our *Civil Rulers* will be to *this Province*. And if they are indeed so, and we do not accordingly Esteem and Honour and Support them, let every Body call us ungrateful, and they cannot call us worse, or say any Thing of us that is more to our Discredit.

'Tis justly to be look'd upon as an high Favour when Rulers are ambitious of arriving to the Character of being *Fathers* to their People. All Things in the State will then probably be carried on with much Ease and Unanimity; *Rulers* will not grasp after *more Power* than properly belongs to them, nor the *People* be under Temptation to wish it *less* than it is.

And

And thus there will be an admirable Harmony between Rulers and Ruled, which is the Beauty and Glory of all Communities both civil and sacred.

USE II. Are Rulers Civil FATHERS? Then 'tis our Duty to *honour* them *as such*; and not with a curious or (which is much worse) a malicious Eye, to pry into their Failings (which none are without) and magnify them beyond what they really are. Those of lower Rank know little of the Cares and Burden of Government. " Whatever ambitious and inconsiderate Men " may think (says one) wise Men do certainly *know* " and find by Experience, that to discharge all the Parts " of a good *Governour* is a very difficult and trouble- " some Province. Inferiour Magistrates (as he goes on) " find Care and Trouble enough, in that small Share " and Part of it which they sustain; and if so, then " certainly the Care and Concernment of the *whole* " must needs be a heavy Burden indeed. ^h 99

Therefore, instead of *Murmuring* and *Railing* at our Civil Fathers, we ought to pity and pray for them, to *reverence* and *honour* them; and as much as we can to encourage them in their faithful Endeavours to serve the Public, as they did *Ezra*; *Arise, for this Matter belongeth unto thee, WE ALSO WILL BE WITH THEE Be of good Courage and do it*¹. And to put Marks of great Respect upon them, when they are seen to have the Public Good much at Heart, and to be true Friends to Religion, and the Interest of CHRIST'S Kingdom.

¹ Abp. Tillot. Vol. II. P. 432. ² Ezra 10. 4.

USE III. Lastly, Let what we have heard be a persuasive Motive to our Civil Rulers to be indeed FATHERS to the People of *this Province*.

And here in the first Place, Duty obliges me to address myself to YOUR EXCELLENCY, our chief civil *Father* under the KING.

I have no Design nor Inclination to flatter *Your Excellency*, and if I had, I suppose you are as much above it, as I am sure it is beneath an honest Mind to attempt it.

Nor would I be unmannerly in my Address to a civil Father in the *first Chair of Government*. If I may be so happy as to avoid both these Extreams, and yet be faithful, I shall reach the Point I aim at.

Suffer me then, *Excellent Sir*, with all suitable Respect to say, That as you are intrusted by our common FATHER, the KING, with the Government of the People of this Province (dear, I hope, to God) so 'tis their general Expectation, I believe, that *Your Excellency* would please to consider, how great an Opportunity is hereby put into your Hands to be a *Father* to us all; not only by consulting our temporal Interest; but, which is of much greater Importance, by promoting pure and undefiled Religion among us.

Those who have been your *Predecessors*, in your present exalted Station, have done worthily, and greatly in their Day; and 'tis, I doubt not, the unanimous Wish of this People, that you may *excell them ALL*.

D

And

And now need I put *Your Excellency* in Mind, how much it will induce to your own Ease and Quiet, in your Government, to countenance and encourage Vertue and Religion among your People, as well as to be a bright Example of the same *YOUR SELF*! For (as a great and wise Man says) “ How can it be expected, from *that Man*, who dares affront and despise “ God *himself*, that he should have any hearty *Reverence* “ for his *Deputies* and *Vicegerents* ” * ?

Need I use Importunity with *Your Excellency*, to improve your Interest in the Court of *Great-Britain*, as there shall be Oecasion, on Behalf of this *Province*.

Your Excellency's past *Sollicitations* for us, have shewn *You* to be a true *Patriot*, and may *You* ever be so.

Or, Need I bespeak your *paternal* Care for the *SCHOOL of the Prophets*, which is *the Glory* of *New-England*.

Your Excellency knows too well the Advantage of a *liberal Education* to discourage *Learning*, and therefore, 'tis hop'd, you will continue to be a kind *Patron* to that *learned Body*. The *Governours* and *Heads* of that *Society* are at *present*, and may they ever be, Persons of *Prudence*, *Piety* and good *Literature*; and while they are *such*, there is no good Ruler but will think it his Duty to be a *Father* to them.

As to *inferiour Schools*, I need not (indeed I cannot) say more than has been already urged upon that Head, by others who have gone before me.

* Bp. *Wilkins* Princip. Nat. Relig. P. 297.

To close then my Address to *Your Excellency*; May God by his Grace, enable *You* to *serve Your Generation*, in the high Station you are, *according to his Will*; May you be able to appeal to Him in your last Moments, in the same Manner that the excellent *Cyrus* did, “Thou knowest (said he then) That I “have been a Lover of Mankind, and now that I “am leaving this World, I hope to find that Mercy “from thee, which I have shewed to others”.

The hearty Prayer of all good Men for *Your Excellency*, I doubt not is, That you may at last *sleep in JESUS*, and *your Rest in him be glorious*.

I now turn my self to the honourable His Majesty's COUNCIL, and the Gentlemen of the honourable House of REPRESENTATIVES;

To the Former, (by whose *Appointment*, in Conjunction with his *Excellency's*, I stand here *to Day*) I would humbly suggest, that the very *Title* you wear, *His Majesty's Council!* should be a powerful Motive to engage you to consult, according to the best of your Skill and Judgment, the Affairs of the Province, and all the valuable Interests of it; and to give the wisest Advice you are able, under our present difficult and perplexed Circumstances. Let your *Counsel* have no Mixture, no Alloy of *selfish Views*, but mainly aim at the Good of the *Publick*. We have been almost *undone* by the Prevalency of a *private, self-seeking Spirit*; may it no more be found among us: Especially, may *you*, who are *civil Fathers*, excell in *publick Spiritedness*, and teach us all by your Example, to be ambitious of the same excellent Character.

To the Gentlemen who represent the Province, I would only say; do you need to be put in Mind, how great a Trust is reposed in you by your Constituents; and what an Influence the Choice of Counsellors to be made this Day (chiefly by your selves) may have upon the Government?

Let not then the Business of the Day seem as a light Matter or trifling Concern to any of you. Remember that your Trust is great (as I intimated but now) and that both God and Man expect you discharge it faithfully.

There is one Thing, though it may seem a little out of the Way to mention it here, yet inasmuch as it is so great a Frown of Providence upon us all, and so much damps our publick Joy *this Day*, I can't but name it, and that is the Destruction of our *State-House* by Fire, which we may still behold lying all in Ruins. May we be duly affected therewith, and *bewail the burning which the LORD hath kindled.*

To proceed,

As to those who are in the *Ministry*: 'Tis needless now to take up the Time in an Address to *them*, since that will be particularly done To-morrow by a much abler Hand.

To the *People in general*, I have only this comprehensive Word to offer, *Be dutiful and obedient to your Civil Fathers, and at Peace among yourselves.* Forget not the Words of our blessed Saviour, *Every Kingdom divided against itself is brought to Desolation*
tion

tion; and every City or House divided against itself shall not stand ¹.

“No Republic ever excelled Rome in profound Polity^m. But notwithstanding this, *She carried in her own Breast the Cause of her Ruin*, in the perpetual Jealousy of the People against the Senate, or rather of the *Plebeians* against the *Patritii*.”
O then let all Jealousy between Rulers and Ruled be laid aside, and extinguished forever.

To conclude, *The Lord our God be with us, as he was with our Fathers, Let Him not leave us, nor forsake us. — And the Lord maintain the Cause of his People at all Times, as the Matter shall require.*
AMEN.

F I N I S.

¹ Matth. 12. 25. ^m *Dufter. Hist. Vol. II. P. 235.*

n “The one alledging always, That Excess of Liberty
“ would at last destroy itself; and the others fearing
“ just the contrary, That Authority, which in its
“ own Nature was always for encreasing, would at
“ last degenerate into Tyranny. Between these two
“ Extreams a People otherwise so grave and wise
“ could find no Medium. *Idem, P. 236.*

Yogi Berra's book "I've Won" is a collection of his thoughts on the game of baseball.

“The Republic ever excelled Rome in profound
“Policy.” But notwithstanding this, she carried in
“her own breast the seeds of her ruin, in the per-
“petual jealousy of the People against the Senate,
“or rather of the Plebeians against the Patricians.”
Of this fatal jealousy between Patricians and Plebeians
his whole, and distinguished history

1875



1. 12. 22. - Date: 12. 22. - Vol. II. P. 235.

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